

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JAN. 23, 1913

NEW SERIES, VOL XV., NO. 4

KINGDOM BRIEFS

Louisville church has called Brother A. H. Mahaffey and he is already on the field.

Please do not forget to fill out and mail us the blank form on page five. It is a small matter to you, but it means much to us. Do it now.

A careful reading of the woman's page in this issue will repay the reader. Letters and articles of interest to workers in the vineyard abound.

Pastor W. H. Evans, near Utica, sends in a good list of trial subscribers from a part of his field. He reports a good day and a good outlook in the work.

President-elect Wilson has expressed his wish that there may be no inaugural ball. It strikes us that he is made out of the right kind of stuff. We haven't heard him say anything bad yet.

It does not seem to be understood everywhere that the new parcel post regulations do not apply to books sent through the mail. The rate of postage on them is unchanged. An effort is being made to have them included in the new rate, which we hope will succeed.

A teacher training class has been organized by the teachers in the Sunday School at Brookhaven. Every Sunday School ought to take up this work for the better equipment of the teachers. It is just what we should have expected of an aggressive church like Brookhaven.

Dr. Dawson, of Tuscaloosa, reached Clinton on Monday and began his preaching that night with an attack on sin. The large chapel is filled day and night and the interest is good. There is request for earnest prayer all over the State. Pastor Provence is burdened and hopeful.

A recent book by J. C. Massee, D. D., pastor of the First Baptist church at Chattanooga, has attracted considerable attention and will doubtless secure a wide reading. The title is "Men and the Kingdom." This is the second book by Dr. Massee, and is in his vigorous and elevated style. He has a correct view of the Scripture teaching of the Kingdom and makes a strong appeal to men. Anybody who has heard him preach will recognize the ring of his voice and the doctrinal and devotional note of his sermons. It is good to have wings like his and get a vision like his, but one wishes sometimes that he would come down and touch the earth and walk along with him a little way. To many readers it will prove stimulating; to all, wholesome. The price is seventy-five cents, postage extra.

A Favor Asked Will You Grant It?

In a campaign for new subscribers, The Baptist Record asks but one little thing of you: to furnish us with a few names. Oh, not names in general, but very much in particular, if you please. We want names of people who are not now subscribers to The Baptist Record, who should take the paper, and who are able to take it. You know of many who come within the above conditions. To each of these prospective subscribers The Baptist Record will send a sample copy and write a personal letter soliciting his or her subscription. We have a proposition to make to them for which they will thank the sender of names.

Is not this as little as anyone can do toward spreading the good news of the Kingdom and assisting in every good work of the denomination? We are laborers in God's vineyard; will you help?

If you will help, fill out the blank on page five of this issue and mail it to us at once. Your prompt action will greatly facilitate us in what we believe to be a worthy cause.

You will find elsewhere some matter of interest from Brother N. R. Drummond, chairman laymen's executive committee, with reference to the trip to the convention in Chattanooga. Look it up and get ready.

Dr. Cranfill says: "Here and there we find pastors who are too dignified and 'starchy' to circulate the church paper. Such a preacher thinks of himself as upon a low level in becoming an 'agent for a paper,' and if such a thing as going from house to house and placing the paper in the homes of his people should be mentioned in his ears he would raise his nose aloft and sniff the air, as much as to say, 'I am too big a man for such a little work.' The truth is he is too little a man for such a big work."

We were pleased to receive recently a copy of a pamphlet by Brother S. W. Bevill, a business man of New Albany, on "Where is God and Heaven?" We are glad to see others than preachers studying subjects like this and glad of the growing numbers of authors in Mississippi. A great many good books have been written by Mississippians and they are able to write more. Authorship ought to be encouraged among us.

Many of the patrons of the book department of The Baptist Record have requested that their orders be sent by parcel post. We should be glad to do this, as the saving in carriage to us and them would be great, but only merchandise can be sent in this manner, and books do not class as merchandise according to the ruling of the postoffice department. Within a year or so, possibly, this service may be enlarged to include books and all printed matter.

Miss Stamps, superintendent of the Mississippi Baptist Hospital, wishes to thank those who sent money in response to the notice in last week's Record for the boy who had been in the hospital, but on account of tuberculosis went to Texas. When he reached El Paso he was quite sick, and was taken to a hospital there, but is now somewhat improved. He is very grateful for kindness shown him here. This is the ministry of our Lord to the suffering which our hospitals are doing.

In order to accommodate some who still wish to come in, we now offer to extend our trial subscription to any pastor or others who will announce to their people that we will send the paper for four months, from February first to June first for fifty cents. This will include the reports of the Southern Baptist Convention which will appear in May. Many have been sent in and we hope many more will be. This is simply to get the people acquainted with the paper and enlist others not familiar with the great work that Mississippi Baptists are doing. Push it on. One brother proposes to send in twenty-five.

The present building of the Baptist Hospital in Jackson has been moved to another part of the lot to make room for the new building, and after the new one has been erected will be used for a nurses' home. The work was so quietly done that patients in the hospital didn't know about it till it was all over. The trustees have in mind to borrow money and proceed with the new building as soon as possible. Those who have not contributed will help in good time by doing so now, and those who have promised by sending it in forthwith. The need is great and immediate.

AYMEN'S CONVENTION, CHATTANOOGA, FEBRUARY, 4, 5 AND 6

TO CHATTANOOGA!

Our Laymen's Executive Committee is being asked when the Mississippi delegation will go to Chattanooga for the Laymen's Convention and over what route. We had hoped to secure special cars and get the Mississippi and all together, but it developed that it would not be convenient for all to go over the same route. We shall be glad, however, for as many as possible from the different sections of the State to go together.

It seems that the best route for all those in the Southern part of the State will be over the Q. & C. leaving Jackson at 10:45 p. m., Monday February 3, or leaving Hattiesburg at 11:08 a. m., same day, over N. O. & N. E., both leaving Meridian at 1:40 a. m., Tuesday, and arriving in Chattanooga 10:05 a. m. same day. The convention opens at 2 p. m. Tuesday. The trains both from Jackson and Hattiesburg carry through Pullman cars to Chattanooga. Those desiring reservations in Pullman at Jackson, please notify Brother S. R. Whitten, Jackson, at once and those desiring reservations at Hattiesburg, please notify Prof. J. L. Johnson, Jr., Hattiesburg, at once. These brethren have kindly consented to take charge of the matter at these two points. If there are any going by the way of Jackson who do not desire sleeping car accommodations, it would likely be well for them to go over to Meridian at 6:30 p. m. Monday in order to be sure of the connection with the train from Hattiesburg.

We have asked one of the brethren from the northern part of the State to make an announcement about the best route from that section. We should be glad to have those who will find it convenient to do so to join the Southern Mississippi crowd at Birmingham at about 11 a. m. Tuesday.

Reports coming from different sections of the State indicate that we will have a splendid delegation from Mississippi. We have heard of a number of both pastors and laymen who are going. It is reported that Georgia will have a delegation of five hundred. Mississippi never does anything by halves. So let us have as large crowd as anybody. We are counting on you to join us.

CHATTANOOGA CONVENTION.

It is a matter of keenest disappointment and regret that J. Harry Tyler, of Baltimore, the zealous chairman of the executive committee, is quite sick in a Baltimore hospital and will not be able to attend the Chattanooga convention. His heart was thoroughly enlisted in this enterprise and he was looking forward to his attendance upon this great meeting of his brethren as one of the most happy events of his life. In the face of this inexpressible disappointment there comes from his sick room a message of submission and cheer. Let there be general

al prayer throughout our borders that the Great Physician will administer healing to this prince of laymen.

The executive committee has requested Honorable Joshua Levering to serve as acting chairman and he has already entered upon his duties with zest and ability.

We have two more Sundays before this meeting and we must utilize them to the best advantage in urging the claims of the convention; will not every pastor who sees this notice call the attention of his men to some of the more vital features of the program and make a strong appeal to them to attend? After all, we must look more to our pastors than to any other agency for the success of any religious enterprise, and it is hoped that the churches will not neglect to provide for the expenses of their pastors. Men's Bible classes in many cases are to send representatives.

May I again urge the importance of sending the registration fee of \$1.00 and of providing for your entertainment in advance? There is bound to be a great rush on the opening day; it will prove a great convenience both to you and the committee to arrange these details ahead.

Write either J. T. Henderson or E. E. George, care Y. M. C. A. Building, Chattanooga, regarding these matters.

The religious press, as well as every other denominational agency seems to be doing its utmost to promote the success of this great gathering.

Interest has reached a high pitch and the committee confidently expects a record-breaking attendance of representative laymen. Let importunate prayer and zealous work continue to be the order of the day.

J. T. Henderson, General Secretary.

THE NASHVILLE CONFERENCE ON EDUCATION.

On May 18, 1912, in Oklahoma City, a group of school men in the territory of the Southern Baptist Convention held a conference on the general relations of our school work to the convention. It was determined to hold a mid-winter meeting at Nashville, January 24-26, 1913.

A preliminary program has been prepared. This program includes the relations of our Baptist educational enterprise to State systems of education; the relations of our own denominational schools to each other; the question of a Baptist university in the South and all the details of school administration; the distinctive features of Christian schools, etc., etc. These topics will be handled in round table discussions rather than in formal papers, the leaders in each case being given a limited time in which to open the discussion.

Already we are sure of the attendance of some of the strongest men in the denomina-

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tion. President Mullins, for example, will open a discussion of the Biblical doctrine of education. Educational secretaries and other general officers of the denomination will be in attendance. It is hoped to clarify and to unify Baptist sentiment and conviction throughout the Southern Baptist Convention on the subject of education.

We bespeak for the conference the cordial interest and prayers of our Baptist people. It may be the beginning of a federation of the interests of the several denominations in the field of education; for as yet the denominations have no acquaintance with each other and no common organ of expression of their convictions in this field. And the Nashville meeting, if it led on to the conference of the denominations, might render great service in resisting the sweeping tide of secularization in education of which we are all painfully aware.

Edwin M. Poteat.

MISSISSIPPI COLLEGE

ENDOWMENT NOTES.

Lyon church went down for about \$1,000 and possibly more to follow. The brethren were very cordial and it was a delight to be with them. After preaching it was necessary to hurry away to meet another appointment but Pastor Vick was on the ground and will follow it up.

Sumner gave a good night congregation. Pastor White was very cordial, and his people responded with \$1,270.00 and more to follow.

Wherever the writer goes he finds ardent friends of the college. On his return, he found in his mail the following letter from two of the little girls who made a \$5.00 pledge each on the first Sunday of this campaign in December. It is a great joy to receive a letter like this, and I am sure its spirit will be an inspiration to many of our Father's older children.

Seminary, Miss., Jan. 14, 1913.
Dear Brother McComb:

Lee and I got a dollar in Sunday School Sunday for not missing a Sunday this year.

So we are sending our endowment money.

When we get it all paid, Lee will be twelve and I will be fifteen. I hope you are succeeding in your work.

Your friend,
Mildred Lee Hemeter.

These little girls are daughters of Deacon Geo. S. Hemeter, of Seminary, Miss. They will pay one dollar a year for five years. This to them is more than one hundred a year is to many of His children.

The subscription for the endowment now stands \$45,000.00. It ought to be \$50,000 by the next issue of The Baptist Record. Will you help make it that?

Cordially,
W. A. McComb.

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THE BAPTIST RECORD

CONTRIBUTED ARTICLES

THE KINGDOM OF GOD.

By J. Benj. Lawrence.

CHAPTER XVI.

The Church and Kingdom in Christ's Teaching.

In our study of the Kingdom of God in the teaching of Jesus we have found that with Him the conception of the Kingdom is a constant, essential, determinative. For Jesus the Kingdom represents the reality which it is His mission to establish among men. Nay, it is that reality. Some features of that Kingdom are definitely established in His teaching.

1. Jesus uses *Basileia*, Kingdom, exclusively in the singular, which indicates that the Kingdom of God is one universal regency. It is also suggested in the accompanying terms "of heaven" and "of God" which are used by Jesus as descriptive utterances, that the Kingdom which He came to establish is to be set in contradistinction to the world-wide dominion of the then reigning Caesars who represent earth powers.

2. This Kingdom is not of the earth, but it is from heaven. The citizens of this new kingdom are heaven born, "born from above" and the principles of government as well as the methods of establishment are all together different from those pursued by earth-kings.

3. This kingdom is a divine regency in the earth containing territorial extent, however, the seat of its power and the bonds of its union will not consist in external laws administered by sovereign force, but in the fact that in every citizen's heart the will of the King will be supreme. The reign of the King is two-fold; He reigns in the hearts of His subjects, and He reigns in the visible empire which is established in the world-field.

With these things established as characteristics of the Kingdom let us turn to

Christ's Use of "Ecclesia," Church.

In our sources there are two references, both of them in Matthew's Gospel (16:18-19; 18:17). In the last passage Jesus is speaking of settling difficulties. He says: "And if he refuse to hear them, tell it to the church; and if he neglect to hear the church also let him be to thee as the Gentile and the Publican."

This passage is easy. The reference here is surely to the local assembly. In Greek thought the word *ecclesia* referred to a local assembly, and there were as many of these in the Grecian commonwealth as there were cities and towns. Hence the word was the very antipode of the word "*Basileia*" which is so constantly on the lips of Jesus. Here then at least we have a direct contrast in the conception set forth between the church and the Kingdom.

The other passage (Matt. 16:18-19), is not so easy of correct interpretation. After se-

dom opening itself, for the keys are later delivered to the whole body of disciples or to the church as well as to Peter (Matt. 16:18). This creates conditions which are impossible.

The Probable Meaning of Christ.

It is a well known fact that words have a generic meaning. We speak of the problem of the city, meaning cities in general. We use the word man, meaning all men everywhere—the race. And so Christ here conceives of the church as an institution which He is to build, which He is to give form to, to fix and establish its doctrine, its constitution, and its practice. This model institution was to be localized as he tells us in the eighteenth chapter of Matthew; yea, it was to have as many local repetitions as the needs of believers in the work of bringing the Kingdom in demanded. An edition of five thousand copies of any book by an author would be that author's book, and at the same time any one copy would be his book. Each copy would be complete in itself, nor would the five thousand copies have to be thought of as bound into one great volume in order to be spoken of as his book. So with the churches of Jesus. Each being a copy of the same institution is complete in itself, and yet the whole can be generically thought of as His church. To be bound into one great organic body were impossible as well as unnecessary.

There are, however, related ideas in the word *ecclesia*. It is used sometimes in reference to the Christian community, and sometimes figuratively to refer to an ideal community, seemingly comprehending the whole body of the redeemed, or body of Christ, but its primary meaning is a local assembly. When Christ used the word He no doubt referred to the ideal or model assembly, the model for every one of the complete, visible, organic, local churches. It is in this conception that the word finds its full and complete content. All else is figurative, ideal, and related. The local church is a complete church. It is the type, the norm, the standard, the thing Jesus had in mind.

Thus understood the *ecclesia* of Jesus stands related to the *Basileia* somewhat like the Jewish nation was related to the Kingdom of God, as the means through which God is now at work in preparing citizens for the Kingdom. The rejection of the Jews made a new dispensation necessary. This period is the dispensation of the church. God is at work through the church bringing the Kingdom into the world.

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EDITORIAL.

Set Your Mind.

You say of a boy sometimes that he had his head set on some object. Or maybe it was a girl who had her head set on something. We are more apt to take notice of it if the things their heads or hearts are set on is something that we disapprove. The truth is that a boy or man either will never amount to much if his head is not set on something. The fixing of the mind is about the first thing that one learns, the first thing that one has to learn, for until this is done progress along any line is impossible.

The child in school gets his first lesson when he learns to give attention. To the recruit the first command is "Attention!" It is bringing all the force of the will, the mind, the personality to bear on one thing. It is to forget everything else, to turn from every other thought or purpose or occupation and direct all the energy of the mind on one idea. A teacher will never make progress with the pupil till this is done. The preacher will never do any good to the man before him (you can't call him a hearer) until he has his mind in the grip of attention.

But this setting the mind is not the act of some one who is trying to instruct or help; it is your own. It is the act of your own will; it is coming to the use and control of yourself and not being held by another nor even assisted by another. Only when it is deliberately your own act does it possess any moral quality or value. Make up your own mind.

Setting the mind is more than attention. The latter may be for a minute or an hour, or possibly a day. The former is a permanent decision and fixed disposition. When a person sets his head or his heart, it means

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that he has determined on a course of conduct, the accomplishment of a purpose, and will never let up until it is done.

It becomes a matter of the first consequence, of eternal moment, what you set your mind on. This will decide for you all the great issues and events of your life.

One ship drives east and another west, By the self same winds that blow, It's the set of the sails and not the gales, That tells us the way they go.

As are the ways of ships, so are the ways of fate

As we journey along through life
It's the set of the soul that decides the goal
And not the journey or the strife.

Paul is insistent that we should set our minds on things that are above, and not on things that are upon the earth. Our present life business is not with this world though we are in the world and to use the world. Our business is with the higher spiritual things, the things above, the highest things, with men's souls, with our own. The making of Christlike men, the attainment of Christlike character is the object of our present life. We may use, must use the things that are temporal but our minds must be always on the things that are eternal. Things temporal will not hinder us, rather will help us if we have in mind the right goal. It is not what you have, nor how much you have; not what your occupation is nor your earthly condition, but whether you have your mind set on the things that are above and are seeking them.

Purpose of Election

HOWEVER much we may not know about the doctrine of election the Scriptures do not leave us in the dark about the purpose of it. Not the things that are easiest to do or learn will profit us most, but the things that require effort. Not the things that require little exercise of faith will bring us the most good, but those that put faith in a real test. If the Bible teaching concerning God's election requires of us that we trust to the wisdom and righteousness and justice and goodness of God where He does not choose to reveal to us the reason for His actions it may bring us stronger faith than doing less difficult tasks.

That there is a Bible doctrine of election no one disputes, for otherwise there could never have been any dispute about what it is. That it is God Who does the electing must be equally certain, for it took place before the foundation of the world. The ground or reason for God's action may be unknown to us. It has certainly been often the ground for dispute.

But about the practical purpose of it there need be no difference of opinion. The Holy Spirit through Paul says: "God chose us in Christ" that we should be holy and without blemish before Him in love." A holy life and character is the end He had in His election. Again He says: "He chose us unto salvation through sanctification of the Spirit and belief of the truth."

Peter says: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that you may show forth the excellencies of Him Who called you." The purpose of God is clearly that His people should be holy. He says we are "called to be saints." It is worth while to know what is the end He has in view, that we may understand the working of His providence, submit to His will, patiently undergo the discipline, adopt His object as our own, co-operate with Him in the attainment of it and consistently use the means which He gives to attain that end.

If this be the eternal purpose of God, running through the ages; if for this all His plans are made; if the making of men holy was the reason for the cross and the whole scheme of the Gospel of redemption, have we put the proper emphasis on it in our preaching and teaching and living? It is not worth while to grow hysterical or cynical and turn away from the Bible teaching about holiness because some people pervert it or misunderstand it. Mistakes have been made as to what it is and as to how it is to be attained, but we ought never to lose sight of the necessity for it, and of the fact that it is the end toward which God is working—the object He had in mind in His eternal election of grace and that without holiness no man can see the Lord. What are we doing to attain it? What are we doing to make others holy?

In Love

This is not written for young people especially. Others know the delight of soul in which one dwells who is in love. He seems to live in a new and exalted element, in another world, or rather in such a frame of mind that the old world becomes new. It makes everything different. It is like a new birth. It is a new birth. One is never the same again. Did you know that the Bible has something to say about the state of mind and life? Five times in one epistle Paul uses the expression "in love." He says (Eph. 1:4) that God chose us in Christ that we "should be holy and without blemish before Him in love." God was seeking an object on which He could pour out the wealth, the abundance of His love. His joy is in loving and revealing His love. God is love and whenever He gets a chance He lavishes His love. It is bestowed without stint. He says the love of God is shed abroad, is poured forth into our hearts by the Holy Spirit.

In order that the love of God should have its way fully, that it may be poured forth without hindrance or obstruction, there must be a suitable object, one worthy of it, capable of receiving it and responsive to it. God loves everybody. He even loves the Devil, but He doesn't love everybody alike.

His love seeks to find vent and expression, even makes for itself objects upon whom it can be poured forth. This can be done with freedom upon those who are holy and without blemish. So He says He has chosen us in Him before the foundation of the world that we should be holy and without blemish before Him in love. It is as one seeks to

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lead a blameless life that He abides in the full light and warmth of God's love. He says: "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in His love."

He repeatedly says in effect, "If a man love me he will keep my word; and my Father will love him and we will come unto Him and make our abode with Him." Jude warns against some who are sensual, having not the Spirit, and exhorts the believers to keep themselves in the love of God.

Give God's love its opportunity and its desire; remove the things that obstruct and offend it; that it may pour itself in flood-tide into the life and work. There is nothing that hinders but sin, and the way to full enjoyment is by way of righteousness through faith. This awakens love in us; it becomes responsive, reciprocal, and we abide in the love of God.

An Open Door to Usefulness

Because the personal method of securing subscriptions to The Baptist Record is a slow one, the management of the paper has decided to undertake a new plan to reach those not yet enrolled on our books. This plan, in short, is this: We ask every reader of the paper to send us a list of names of persons who are not now taking the paper; we will write to each one of these a personal letter and ask for a subscription; an attractive proposition will be made to each of these.

We believe that this is as little as can be asked of anyone who wishes to help in the great work for which The Baptist Record stands. It will cost you a two-cent stamp and a little time; it will cost us in cash ten times as much for each letter, besides the time and trouble. But this is not a selfish work. The paper should grow in order that the cause of Christ may be advanced. Will you help in this advancement? It costs a two-cent stamp.

Bethel church in Yazoo county on last Sunday called Rev. W. N. Hamilton, of Clinton, as pastor.

Are you a pastor who needs an assistant? Then fill out and mail the blank on page five to The Baptist Record. Many have testified to the fact that the paper is the pastor's assistant.

Dr. W. A. Borum, of Jackson, preached an excellent sermon at Clinton Sunday, Dr. Provence, of Clinton, supplying in the First church, Jackson, with a matchless account of conditions in China.

The corresponding secretary of the W. M. U. has the report of the Central Committee for the quarter ending January first ready, but for lack of space it will not appear this week. In the meantime, if your society has not sent in the report for the last quarter, will you not see to it that it is sent at once to Miss M. M. Lackey, Jackson, Miss.? If it comes in time, Miss Lackey will embody it in this report.

Mississippi Woman's College

AT WORK AGAIN.

We have settled down to work again after the Christmas holidays. All of the students came back except three or four who were detained by sickness in their homes and by financial reasons. Five or six new pupils have already entered and we are looking for several more.

Saturday morning we had at chapel a half dozen boys from Clarke Memorial College. They represented the basket ball team and took two good games from the State Normal. They are bright, manly fellows who are good advertisements of their school. The girls were glad to have these boys from the "Little Brother" to visit us.

At a meeting of our board of trustees last Tuesday a number of the new trustees were present, among them W. H. Morgan, J. P. Williams and S. C. Culpepper. We enjoyed their visit and want them to visit us as often as possible.

The Immanuel church started out last Sunday on full time with Brother A. L. O'Briant as pastor. We are looking forward to great advances in every direction. The Christmas offering of the Young Woman's Auxiliary already amounts to more than twenty-five dollars.

Come to see us when you can.

J. L. Johnson, Jr.

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THE ORIGIN OF SPRINKLING AND POURING AS MODES OF BAPTISM.

R. S. Gavin.
No. 5.

V—How the Innovation Grew

Sprinkling and pouring as modes of baptism received their first ecclesiastical encouragement and support in Africa, perhaps before the beginning of the third century. They are themselves the results of the superstitious theory that water saves. At first they were practiced on new-born babes and under moral conditions of which it is a shame to have to confess that such ever existed within the pale of any branch of the Christian church. Soon after their introduction, however, they began to be practiced in emergencies upon the adult sick and dying. Hincin says: "It is needless as it would be endless, to multiply quotations from the fathers relating to the uniform practice of immersion, excepting only in case of danger of death. Because some instances of this kind are found, they have been misrepresented, as though they sustained the opinion that it was immaterial whether sprinkling or immersion were performed; while on the contrary, they present the clearest evidence that immersion was only dispensed with because, while the ordinance was deemed essential to salvation, immersion was, in these cases, impracticable."

A notable instance in Rome is the case of Novatian in the third century. He was, as they thought, sick unto death, and had never received the "bath of regeneration." Eusebius has no little difficulty in recording just what they did for him in order to his receiving the grace of the baptismal waters. He was the *exorcists* (those who cast out the evil spirits) first rendered him all the assistance they could; and then he adds: "He received being poured round on the bed on which he lay; if indeed, it is proper to say that such a one could receive." Why does not Eusebius use the word "baptism"? Because when he wrote "baptism" meant immersian, and immersion only.

Huntsville, Ala.

Rufinus, of Gaul, writing in the fourth century of his custom of administering baptism to the sick, says: "For those who were sick were baptized in bed, since they could not be immersed by the priest, they were buried only with water."

Therefore baptism of this kind was not customary, and was esteemed imperfect as being what appeared to be received by men laboring under delirium, not willingly, but from fear of death. In addition, since baptism properly signifies immersion, a pouring of this sort could hardly be called baptism. Wherefore names (for thus were they called who had received baptism of this sort), were forbidden to be promoted to the rank of the presbytery, by the twelfth canon of the council of Neo-Caesarea.

France was very probably the first of all the countries of the world to adopt pouring as the ordinary mode of administering baptism to adult persons in health. By the eighth century many of the French clergy,

in cases where immersion was very difficult, had volunteered to modify the usual form of baptism by pouring or sprinkling, as the case might require. Still this practice of theirs had no ecclesiastical authority as yet. But in 753 Pope Stephen II was driven from Rome into France by the Lombards. He came into France expressly seeking the protection of King Pepin. The French clergy took advantage of his presence, however, to inquire if certain cases would not justify pouring or sprinkling for baptism. And the Pope, anxious to accommodate the French clergy on the ground that in return therefore he might reasonably expect the royal aid which he had come to solicit, and thus enable him to expel the Lombards from his dominions, first ascertained the kind of answer they wished him to make, and then governed himself accordingly. This is the first recorded public authority for sprinkling or pouring. Other ecclesiastics had favored it, and practiced it; but had made no official public deliverance in its behalf.

And that Stephen was actuated in his deliverance by supremely selfish motives, goes without question. From France the innovation gradually worked itself first into Italy where instances of the practice, for a long time in the past could be cited. Then it gradually reached out into Germany; then Spain; and still later worked its way into England. But in every instance it met with serious opposition even within the pale of the Catholic church. Laws were every where made to compel dipping, and that without any provision for cases of necessity. The following ecclesiastical assemblies issued decrees enforcing immersion: York, 1106; London, 1200; Salisbury, 1217; Worcester, 1224; Exeter, 1287; Worcester, 1306. It was not till 1311 that the legislature, in council at Ravenna, declared immersion or sprinkling to be indifferent. And even after this authoritative declaration the innovation was not well taken to, and for a long time met with much opposition within the ranks of the Catholic church which had spoken so positively in its favor.

Next he showed that education was a Christian obligation because of its great claims. These claims summed up in a word are simply this: The equipment of men and women for efficient service in the Kingdom. The only successful answer to these claims is Christian education.

He also showed from an abundance of Scripture references, that the fostering of education in its broadest and truest sense is made obligatory upon every follower of Jesus Christ. Christ Himself was a great teacher and in the Great Commission we are commanded to teach.

After showing how we, as a denomination, are woefully neglecting this obligation, he made a strong plea for education as a fundamental Christian doctrine thereby basing the obligation on doctrinal grounds just as we do our missions. He closed his masterful address with a plan and a plea for the denominational unification of our endeavors along educational lines. As he was making this wonderful appeal, I could not help but wish that every Mississippi Baptist could hear it, especially at this time when we are making our campaign for Mississippi College.

It is well for us occasionally to pause and look back, to see whence we came, to travel over again in our memories the paths we have already in reality trod, to make an inventory of the mercies, blessings and deliverances we have received all along the way. This Moses often found occasion to do in order to encourage and hearten his people in their march toward better things. And especially is it befitting for a great institution like this occasionally to make just such a review of its history. During the fifty-six years of its existence great men of God have wrought and taught within its sacred walls. Some of these men God has called to higher labors—labors that know no discouragements or fatigue.

A Methodist lady read the book to her Presbyterian husband and both decided that they would support a Jap girl in this faraway home.

Send all orders to the Presbyterian Committee of Publication, at Texarkana, Ark. Tex.

SEMINARY LETTER.

J. D. Franks.

One of the greatest days of the session has just closed—Founders' Day. The eleventh of January was selected as the day for this annual occasion because it is the anniversary of the birth of Dr. Boyce, the first president of the institution. This day has been observed now for several years and the celebration grows in enthusiasm and fervor with each succeeding year.

The first speaker on the program today was Dr. A. J. Barton, of Waco, Texas. His subject was "Education, a Christian Obligation." He made the point that education is a Christian obligation, emphasizing the word "Christian." He showed that the desire for knowledge, for the enlargement of the powers is a natural desire in the regenerated heart; that along with the first impulse that stirs the new born soul, which is the missionary impulse, is the desire to know more about God and the things of God. As missions is the answer to the first desire, so education is the answer to the second. Both have their origin in the very incipiency of Christian experience and, therefore, become Christian obligations. In fact, he said, "There is no true evangelism unaccompanied by education."

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Mr. E. M. Poteat's subject was "The Character and Career of Dr. Wm. H. Whitsett." He said that the chief influence of Dr. Whitsett upon his life as a student in the Seminary was "insightment" or "excitement." "Broadus gave me the New Testament as a body of information," but

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THE BAPTIST RECORD

The second part of the program was a memorial service in honor of these sainted men. Our hearts grew tender as we were told of the noble lives of such men as Dr. Boyce, Dr. Broadus, Dr. Manley, Dr. Williams, Dr. Whitsett and others who gave their lives to the Lord and to the denomination through this institution. Dr. E. M. Poteat, of South Carolina, was the principal speaker. He spoke specially on the life and works of Dr. Whitsett. Suffice it to say with reference to his address that he dwelt upon the life of this great man in his characteristic, unique, but happy style. At the conclusion of this service we all felt like praising God for the noble legacy bequeathed to us in the lives of these great men—and we did.

Immediately following this service was the banquet at New York Hall. There were about four hundred present, consisting of a few out-of-town visitors, members of the faculty and their wives, students and their wives, if married, and the W. M. U. Training School girls. The banquet was altogether pleasant. We had lots of good things to eat, the last course being a course of men and things on toast which required about three hours to consume.

New York Hall, Louisville, Ky.

SEMINARY NOTES.

There are several institutions in our Seminary which are far-reaching in their influence and deepening in their effect upon the life and workings of not only the Seminary community, but the denomination as a whole. And no one is more so than "Founders' Day" which comes on January 11th, the birthday of its founder and first president, Dr. Jas. P. Boyce.

The program this time was an unusually interesting one. Two addresses were delivered at the chapel by A. J. Barton, of Texas, and E. M. Poteat, of Furman University, S. C. Mr. Barton's subject was a most vital one and admirably presented—"Christian Education as a Baptist Obligation Neglected." He said: 1. Neglect is apparent, because we have failed to elevate education to a Christian doctrine, its rightful place; (2) obligation is set in the desire of a soul for learning as potent as its desire for God. He suggests that all Christian colleges over our country ought to have free seats (without tuition). Why? The educational act is a religious act, because it is atmospheric or a personal contact." (3) How to effect this he suggests the unifying of the educational appeal, that is, making it "world-wide" as the mission appeal. A second means is the "absolute denominational anchorage, ownership and control of Baptist colleges."

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Whitsett opened my eyes (Jno. 9:14) that I might read the New Testament," said Mr. Poteat. Three texts were used. First, Jno. 1:49: "Behold an Israelite indeed, in whom is no guile." The character of Dr. Whitsett was treated under this, and the one word expressive of the whole is "guilelessness."

Second, "give me the liberty to know, to believe, to argue according to conscience above all liberties" (John Milton) and "the glorious liberty of the children of God." (Rom. 8:21.) Under these the speaker enlarged upon the contributions of Dr. Whitsett to the life of the Seminary and Southern Baptists, chief of which is the historical method of study of the history of Baptist churches, the history of the church universal, and the Scriptures.

One o'clock had arrived, the dining room at New York Hall was inviting. A turkey dinner was bountifully served, and liberally eaten by students, faculty, trustees, and visitors and their wives (to whom were wives), and the training school girls. Toasts were given on behalf of faculty by Dr. Robertson, "of making many books there is no end;" on behalf of the students by P. James (student), "and much study is a weariness of the flesh;" on behalf of the visitors by A. J. Barton, "without a text;" and on behalf of everybody by Dr. Hawes (eloquence teacher), "finally, brethren."

Well, it was a great day! Come to the Seminary, young preacher, that you may get more into the center of the stream of the ongoing of Christianity.

Jesse L. Boyd.

January 11, 1913.

AS TO A BAPTIST CHURCH.

L. R. Burress.

I have been often told that it requires more to enter a Baptist church than is required to enter heaven, Baptists themselves being judges. The assertion is thus made: "Baptists teach that the believer in Christ is saved before baptism and that apostasy is impossible; therefore, should the unbaptized believer die, he would be received in heaven, though could not be received in a Baptist church till baptized."

This is my reply. Paul in I Cor. 3:16-17 declares that the local church at Corinth is "the temple of God." Paul must have had in mind Solomon's temple as a figure. The manner of building Solomon's was as follows: The "hewers in the mountains" prepared the timbers and the stones for the temple. These stones and timbers were prepared so as to fit together without sound of hammer, but as a pile of bricks and a stack of lumber, however well prepared, are not a house, neither were these square stones and prepared timbers a temple. They were "brought from Lebanon unto the sea" and "conveyed by sea" (water) unto the place appointed. So believers are commanded to be baptized in water, and as "lively stones are built up a spiritual house" * * * to offer up spiritual sacrifices acceptable to God by Jesus Christ."

The State Convention at Gulfport in 1911 authorized a campaign to raise \$50,000 to build and equip this much needed Christian hospital at Jackson. About half of the amount has been raised. Who will help to raise the other half? My friends, think of the suffering humanity that you will be instrumental in not only helping to cure but to save from eternal burning, by giving what you can to build and equip this hospital in the name of Jesus.

Mississippi Woman's College

ZENO WALL TO CONDUCT MEETING.

Things have been moving on very quietly with us the past week. The last straggling girls have come back and the work is progressing nicely. Our music department, which has always been crowded, is still getting larger.

Our congregations Sunday morning and night were good and Brother O'Briant's sermons were better. Attendance at Sunday School reached a new high water mark—160. Out of twelve Sunday Schools in Hattiesburg, ours now stands fifth in attendance and certainly among the first five in efficiency. Our meeting is to begin next Sunday, the preaching to be done by Brother Zeno Wall, of Mount Olive. We earnestly request that all who may read this notice will pray that the Holy Spirit may be with us in this meeting.

Hardly a week passes without some new student or students. The latest registered are Miss Bessie Lane, of Hattiesburg; Miss Bostick, of Sandersville; Miss Ora Floyd, of Arbo; and Miss Norfleet Spell, of Collins.

J. L. Johnson Jr.

HOW IT STARTED.

The idea of having a Christian hospital in Jackson was started by Drs. Hunter (Presbyterian) and Shanks (M. E.) who deeded their individual hospital to the Baptist people of the State, to be owned and controlled by a board of trustees appointed by the convention, on the condition that they would build and equip and operate for at least ten years a Christian hospital, which has been in operation for about two years. It is chartered under the laws of the State of Mississippi and is open to all reputable physicians and surgeons and their patients. It is open to both paupers and charity patients. All money received from any source whatsoever belongs to the Baptists of the State who will use it for running, enlarging or equipping the institution so it may be able to render a larger service to the sick and suffering, regardless of church connection or religious creed.

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A. H. Mahaffey.

TIDINGS OF THE KINGDOM

The editor found at Durant Sunday a good congregation and a wide awake Sunday School. Though without a pastor they are keeping up the prayer meeting and will have regular services on Sunday, while endeavoring to locate a pastor among them.

The Sunday School teachers at Durant are taking the training course. Just now they have taken up Dr. Samper's little book, "The Heart of the Old Testament." This would be a good plan for the Sunday School teachers now that the lessons are in that part of the Bible.

R. A. Cooper, Pontotoc: "The Northeast Mississippi Bible Conference will be held at Pontotoc, January 28-31. Brother Buchanan will speak on Monday night. The program will be the book of I Timothy. Our hospitality is large, our welcome will be warm. Come and share the good time with us."

The object is for a good attendance of Mississippians at the Laymen's Convention in Chattanooga. Among those who are preparing to go are H. L. Watts, of Winona; J. E. Sweeney, of Brethren Dettler and McMahon, of Durant; Howell, Bagwell, Cadenhead and Sidebottom, of Pastor King, of Second church, Jackson; J. Lipsey, of Clinton; S. R. Whitten, of First church, Jackson. If enough go from near Jackson a special sleeper can be secured for Monday night, February third.

Did it ever strike you that our word "fiction" is the equivalent of "the things that are made," spoken of in Hebrews? The Holy Spirit speaks of the "removal" of these things, because they are temporal and serve a temporary purpose. But there are things that were not made, no action and so are eternal, cannot be shaken. Men are inclined to think of material things as the only real things; but the Bible teaches us to regard the spiritual as real and the material as fiction or something made. The moral qualities that belong to God and that are necessary in man were not made. Righteousness, purity, truth, love and goodness are eternal. Their possession is eternal life.

Brother J. A. Chapman, Summit: "Please find enclosed money order for \$2.00 to renew my subscription for The Record for 1913. I meant to send the money earlier, but the boll weevils got down here, you know. I have entered on my fourth year with my work here at Mars Hill, and everything looks promising considering the financial press. I have my same work for 1913 that I have had since moving to this field. Brother Lipsey, let me place some flowers on your grave while living. The Record is, I believe, the best paper in the South. You, in my judgment, are making it a great success. I am indeed proud of it, and thankful for you, God, and you have my support and prayers."

Rev. J. C. Wall: "Today has been missionary day in Phalti, from which I have just returned. These good people have their faces toward the dawn. Prof. O. F. Grantham, a cultured and consecrated young man, is leading them now in school work, and today Rev. T. J. Moore, of Purvis, began his work as pastor for them, which is, I think, a happy union, he being a man of wide experience, consecration and information. The Record was not overlooked. Amen and amen to what you said about the Sunday School Helps and Sciences. The Bible is not a book of logic to be argued out, but it is God's plain word to be delivered; therefore, straightforward feelings."

Rev. W. M. Burr, Maitland, Fla: "Your kind reference in The Record some weeks ago to my plans for the future emboldens me to ask for space for this purely personal note. . . . I wish to say that it is not my plan to return to the pastorate, but to offer my services to our pastors and churches as a tithing evangelist.

For twenty-five years I have made the Lord's tenth a subject of special study and believe I have a message for our people on the subject. My general theme will be 'Money and the Kingdom.' Our people are yet to realize fully that God's spiritual Kingdom rests on a material foundation of money. Withdraw money from its support and it would speedily collapse. . . . My plan is to serve such pastors and churches as may feel that I can be of service to them, accepting for my services a freewill offering. . . . This is a new line of work, but I believe it is a very important one and I feel directed of the Master to give the remaining years of my ministry to it. I expect to be in Mississippi by April the first and would be happy to be put to work at once. . . . This is Florida's harvest season, both in fruits and vegetables and the traveling public. The State is full of tourists. Every train coming this way is crowded. Many are coming as home-seekers, and are remaining in increasing numbers. The climate is ideal. During the last fortnight, while California has been held in the grip of a disastrous freeze, Florida has been basking in a glorious spring-like temperature. The people where I am staying have not found it necessary during this time, to light the fires, either day or night. The fruit is being gathered rapidly, about one-half of the crop, it is estimated, having gone to market. The reported great loss in California is giving Florida better prices. . . . Looking forward to the pleasure of being in Mississippi before a great while, I remain, with best wishes."

Colporter A. G. Sammons: "I was employed by the Lebanon association to begin the colportage and missionary work, December first, 1911. . . . I believe I know as many people, and as many public and settlement roads as any one man in South Mississippi. But as you would not have space in the columns of The Record for a complete history of my work, I will only tell of my trips for the past two weeks. . . . I left Hattiesburg on Tuesday after the first Sunday in January and arrived at Vesty, in Jackson county, on Friday before the second Sunday and preached there at Red Creek Union church that night. Brother Peters, of Luce-
dale, was there and he preached Saturday night and Sunday, and the church called Brother Peters as their pastor for this year. This is a strong country church and a splendid community, thirty miles from the railroad anywhere. I left Vesty on Monday morning and went a few miles south toward Vancleave; in this territory I found conditions almost as bad as I have read about in China. There must be somewhere near two hundred families of dark complexioned people, known as Creoles. I stopped at several of their homes and asked questions. I did not find a family that owned a Bible and I found that it was no use to give them one, because they could not read; most of them have large families growing up in ignorance. They will not send their children to a negro school, and the white people will not allow them to go to theirs. So you see their situation. Now, I am and always have been, in favor of foreign missions, but here is a place that needs help and needs it badly, and I trust that our people will look more carefully into this situation and arrange to give these hard working, honest, yet forsaken people some help. . . . I believe that one of the best ways to

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solve the country church problem in South Mississippi is for the State Board to assist in securing and settling some earnest preachers who are willing to live in the country, and men capable of leadership, who can lead the people out of nature's darkness to the sunshine that comes to the true disciples of the Lord Jesus."

The man who gives one-tenth of his income to benevolence in the name of the Master has a bank account with the Lord.

J. T. Ellis, Goodman: "Last Sunday was a pleasant, and I think, a profitable day with us at Goodman. Brother Rowe was here and preached two sweet impressive sermons. Our collection was for the orphanage. . . . Dr. Rowe organized this church about forty years ago with six or eight members, and served them as pastor for nine years, with much success. He was succeeded by Dr. T. J. Bailey, who was their faithful and beloved leader also for thirteen years. The living results show the zeal and ardent labor of these two godly men. We with some degree of pride, refer to the fact that they were reared in this county (Holmes) and did most of their pastoral work in our association (Yazoo). . . . These brethren are always cordially welcomed in our homes and church. . . . Goodman has the Holmes County Agricultural High School, which is proving to be a success in itself and also an advantage to the town and community. Our church, of course, is numerically small, for we have four other denominations—Methodist, Presbyterian, Lutheran and Episcopalian—all in the boundary of our little town. But they are fine people, and the seventy-two Baptists are pure gold. I have for eighteen years served them as their under shepherd and they have proven faithful and true to me mid some of the darkest hours of my life. . . . Last year they increased my salary and also gave more for missions than in any year of the past. The Sunday School, the prayer meeting, and the W. M. U. are important factors in our church work. . . . Now in conclusion, let me acknowledge the receipt of a very fine, beautiful and costly 'traveling grip' from the Woman's Missionary Union of our church. I cannot express the deep gratitude of my heart for such kind remembrances. But, nevermind, the compensation will be sufficient, for after a while the Master will say to those who have given in His name, 'Inasmuch as ye have done it unto the least of these my disciples, ye have done it unto me.' . . . We are starting out in the New Year with bright anticipations for successful work in our Lord's Kingdom. May He guide and bless to His own glory."

MISSISSIPPI STATE BOARD OF HEALTH—
BUREAU OF VITAL STATISTICS.

That it is necessary for the government and states to take cognizance of the prevalence of pellagra and appropriate sufficient sums of money for a study of the cause of this dreadful disease is apparent from the great number of deaths that occurred during the month of November in the State of Mississippi. The record of the State Board of Health shows that this one month forty-three deaths were caused by pellagra; of this number sixteen were white and twenty-seven were negroes.

It is not a disease confined to any certain locality but uniformly distributed throughout the State. Pellagra caused 2.7 per cent of all deaths during the month of November. Of the white deaths it constituted 2.5 per cent, while among the negro deaths it was responsible for 2.8 per cent of all their deaths. All physicians should co-operate with the State Board of Health by reporting all communicable diseases to the county health officer of their counties in order that it may be known what steps are necessary to prevent the spread of disease among the people of the State.

Thursday, January 23, 1913.

Knees Became Stiff

Five Years of Severe Rheumatism

The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years, it kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's."

Get it today in usual liquid form or chocolate tablets called **Sarsataba**.

TO BE STUDIED WITH OPEN BIBLE

By L. E. BARTON, D. D.

THE FLOOD.

February 2.

Genesis 6:9-12; 7:11-24.

Golden Text: "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

Rev. Harvey Beauchamp, of the Sunday School Board, of Nashville, Tenn., has just passed through an operation for appendicitis. He is rapidly improving. While he is in the sanitarium his oldest daughter has been critically ill of pneumonia.

FROST PROOF CABBAGE PLANTS

Grown from best seed. Low express rates. Prices: 500 plants, \$1; 1,000 to 4,000 plants, \$1.50 per 1,000; 5,000 to 9,000, \$1.25 per 1,000; 10,000 or over, \$1. per 1,000. Count and satisfaction guaranteed. F. S. CANNON, Meggetts, S. C.

those of whose future conduct there was more hope. But how swiftly well disposed people go to the bad! When a criminal was on the way to the gallows, some quaint old English preacher said: "But for the grace of God there goes me." Every man has enough sin in him to make a demon of him if he be not restrained by the grace of God. Adam's line had one man so saintly that he was translated that he should not see death. As a whole, however, the line became so corrupt by the tenth generation, that God had to destroy all living, except Noah, that the seed of the race might be preserved. One transgression sowed the dragon's teeth in the whole race. This tragedy of the flood is the first chapter of the history of sin, or closes the dark chapter, rather.

Mix one pint of granulated sugar with 1-2 pint warm water, and stir for 2 minutes. Put 2 1-2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the sugar syrup. Take a teaspoonful every one, two or three hours.

You will find that this simple remedy takes hold of a cough more quickly than anything else you ever used. Usually ends a deep-seated cough inside of 24 hours. Splendid for whooping cough, croup, chest pains, bronchitis, and other throat troubles. It stimulates the appetite and is slightly laxative, which helps end a cough.

This recipe makes more and better cough syrup than you could buy ready made for \$2.50. It keeps perfectly and tastes pleasantly.

Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in guaiacol and all the natural pine elements which are so healing to the membranes. Other preparations will not work in this formula.

This plan of making cough syrup with Pinex and sugar syrup (or strained honey) has proven so popular throughout the United States and Canada that it is often imitated. But the old successful formula has never been equalled.

A guarantee of absolute satisfaction or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

Brother T. J. Miley: "Brother W. H. Caldwell, of Summerville, Miss., passed to his reward on January 6, 1913. He was one of our very best members at Summerville. No man loved his church better than he. He leaves a wife and one son, and five daughters together with many friends to mourn his loss. The Lord's blessings upon his family."

ROSY AS A GIRL.

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly twelve years from female ailments and at times was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. As druggists.

The church at Quanah, Texas, has secured the services as pastor of Rev. Charles Dilworth, Augusta, Ga. Rev. T. J. Valley, the former pastor, goes to Gainesville, Texas, First church.

Does that blank place on page five set you to itching to fill it up? Then do it. R. S. V. P. to The Baptist Record.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

By L. E. BARTON, D. D.

Dr. W. R. WRIGHT
DENTIST

Cumberland Phone 325

207-8-9 Century Bldg., Jackson, Miss.

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Baptist Memorial Hospital,
Memphis, Tenn.

THOMAS S. POTTS, General Superintendent.

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Great Recent Improvements.

Best Science Building in Mississippi.

Best School Dormitory in the South.

Twelve Specialists in the Faculty.

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Next Term Opens January 7, 1913.

Send for Catalog.

J. W. Provine, Ph. D., LL. D., Pres.
CLINTON, Hinds County, MISSISSIPPI

(Continued on Page 12)

Thursday, January 23, 1913.



Mississippi Woman's College

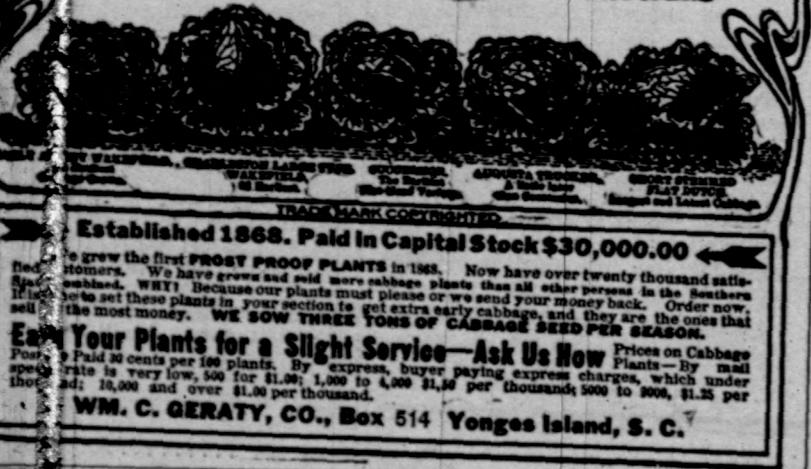
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Postage paid 20 cents per 100 plants. By express, buyer paying express charges, which under

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10,000 and over \$1.00 per thousand.

WM. C. GERATY, CO., Box 514 Yonge Island, S. C.

Have you filled out the blank on page five yet? This is a little matter but the Baptist Record will appreciate it and will take it as a great favor.

THE SUNDAY SCHOOL LESSON.

(Continued from Page 9)

righteousness to the people for 120 years while building the ark.

The Time of the Flood.

Usher dates it 2348, but that is not even a shrewd guess, for we have pretty authentic history of Egypt running further back than that. But we do know that Noah was six hundred years of age when it occurred. It was some very remote period of the earth's history before the history of China, Egypt, or Babylonian began.

How It Was Accomplished.

There seems to have been some great cataclysm, something like an earthquake, or volcanic disturbance in the depths of the sea, which upheaved the waters of the ocean. That came rolling in, while the forty days' rain deluged the earth's surface. All that God had to do to destroy is to take the bridle off of the forces of nature. What a fearful thing to fall into the hands of God! "Kiss the son lest he be angry and ye perish from the way, when His wrath is kindled but a little."

He Shutteth and No Man Openeth.

"And Jehovah shut him in!" What irrevocable words these! What a fiat of finality they express! Get the picture in mind; gaze back across the years in imagination and see the canting critics of Noah and his enterprise. They have taunted him through the years, and charged the miscarriage of his prophecy. They have bought and sold, married and given in marriage, mocked at Noah's warnings, and silenced the voice of conscience, going on the while to the bottomless pit of iniquity. Now the storm clouds of wrath gather and the day of vengeance is at hand. See the doomed wretches! They clamber up into the trees. They tie themselves to the mountains for safety; they plead with Noah to let them into the ark. But the hour of destiny has struck. The wrath of the Almighty has burst upon the sinning multitude; the hand of Omnipotence has closed that door and no earthly authority can open the same. The Savior drew the same picture in the parable of the ten virgins. The foolish ones were not ready. The bridegroom came and went in with his own and the door was shut. Oh, teachers of the Word, plead ye with boys and girls, and men and women to enter the ark before the hand of destiny shuts the door!

Things to Remember Always.

1. Sin destroys men. "He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy."

2. God has great forbearance. He waited and wroth for a hundred and twenty years after the race was sunk in sin. "Knowest thou not that the goodness of God leadeth thee to repentance?"

3. The good Creator always warns before He strikes, but He certainly strikes where the sinner is incorrigible.

4. Provision has been made in Christ for all who will forsake their sins and receive Him.

5. The history of the race in the

days of Noah shows that delay is deadly. Wait not till danger clouds lower, till earthquakes evocate the globe, till the conscience is dead through disobedience, till the floodtides of divine wrath break upon the sinking land and life, but "come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool."

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments for nearly two years before I tried Cardui. I have been so relieved since taking it I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over fifty years old, and the demand is greater today than ever. Cardui is the standard tonic medicine for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Be gin today. Why wait?

The coat of arms of the University of Chicago, which was adopted this year, typifies in an especially appropriate way, by the phoenix and the book, the ideas of immortality and knowledge. The phoenix also aptly symbolizes the history of Chicago which rose to larger life from the ashes of its great fire. The upper third of the shield bears the open book with the Latin inscription, *Crescat Scientia; Vita Excolatur*, which is freely rendered, "Let knowledge grow from more to more; and so be human life enriched." The lower two-thirds of the shield bears the phoenix in red, rising from its own embers.

WORTH ITS WEIGHT IN GOLD. S. T. Trigg, Richton, Miss., says: "I had a sore on my leg for nine years and tried everything I could get and two doctors, and all failed to cure me. Then I decided to try Gray's Ointment and three boxes cured the old sore sound and well. It's worth its weight in gold." No wonder this man feels grateful to Gray's Ointment. Think of the suffering caused by a chronic sore for nine years. If you are troubled with old sores of any nature, ulcers, boils, bruises, carbuncles, burns, tumors, etc., try Gray's Ointment. You will recommend it ever afterwards. It is one remedy that can be absolutely depended upon to effectively relieve skin diseases. A free sample can be had from Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., 25¢ a box at druggists, or by mail from manufacturer.

ALLEGED WIT OF LUCULLUS.

Lucullus was participating in the wit of his famous dinners.

"I'll make you a paradox," he said.

"Hear, hear," they cried, "Lucullus makes us a paradox!"

The host quieted them with a lifted hand and said:

"When I was a poor liver I had a good liver; but now that I am a good liver, I have a poor liver."

They all thought it over in silence a moment, and then fell to beating one another on the back in the Roman fashion.—St. Louis Post-Dispatch.

Royaline Liver Regulator
For Headache, Indigestion, Constipation, Biliousness. Best and cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

Thursday, January 23, 1913.

THE BAPTIST RECORD



Lookout Mountain and Tennessee River at Chattanooga, Tenn.

PROVISIONAL PROGRAM FIRST

LAYMEN'S MISSIONARY CONVENTION, CHATTANOOGA,

FEB. 4, 5, 6, 1913.

Tuesday, February 4, 1913.

2:00 p. m.—Opening exercises

conducted by J. T. Henderson, General Secretary.

2:30—Introduction of President

Joshua Levering by J. Harry Tyler, Chairman of Executive Committee.

Addresses of Welcome:

1. On behalf of the State—Gov. B. W. Hooper.

2. On behalf of the City, Mayor T. C. Thompson.

3. On behalf of Chattanooga Baptists—Hon. Newell Sanders, U. S. Senator.

Response—A. Y. Ford, Louisville, Ky.

3:10—Why Are We Here?—J. Harry Tyler, Chairman Executive Committee.

3:30—The Dynamic of Missions—Dr. W. J. Williamson, St. Louis, Mo.

4:00—Moral Mission of America—Dr. S. C. Mitchell, President University of South Carolina, Columbia, S. C.

Tuesday, 7:15 p. m.

Honorable E. W. Stephens, Mo., in the chair.

General Topic—"Work in Other Lands."

Praise service, conducted by T. O. Lawton, Greenville, S. C.

7:30—Deliverance of 5 minutes by presiding officer on "Are Foreign Missions Practicable?"

(b) The Monthly Missionary Meeting—open and free discussion.

(c) The Leaflet—open and free discussion.

(d) The Mission Study Class—open and free discussion.

(e) Association Campaign—Opening address of 10 minutes by J. Nichols, President of Griffin Banking Co., Griffin, Ga.

4:20—"Missions the Moral Equivalent of War"—Dr. H. F. Laflamme, Executive Secretary of Laymen's Missionary Movement, Rochester, N. Y.

9:10—Presentation of Student Volunteers—President J. L. Johnson, Ph. D., Woman's College, Hattiesburg, Miss.

9:35—Conclusion of the whole matter—Dr. R. J. Willingham, Corresponding Secretary of Foreign Mission Board.

General Topic—"Work in the Home Land."

9:10 a. m.—Ex-Governor A. H. Longino in the chair.

7:30—Deliverance of 5 minutes by presiding officer on "Christianity and Law Observance."

Prayer service, conducted by H.

11:30—"Putting the Kingdom First"—President W. L. Poteat, Ph. D., Wake Forest College, N. C.

Thursday—2:30 p. m.

Dr. G. C. Savage, Nashville, Tenn.,

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All run down, easily tired, thin, pale, nervous? And do not know what to take? Then go direct to your doctor. Ask his opinion of Ayer's non-alcoholic Sarsaparilla. No alcohol, no stimulation. A blood purifier, a nerve tonic, a strong alterative, an aid to digestion. Let your doctor decide.

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THE BAPTIST RECORD
Jackson, Miss.

in the chair.

Praise service, conducted by President H. L. Whitheld, L. I. & C. Coimbrus, Miss.

2:45—General Topic—"Methods."

Deliverance of 5 minutes by presiding officer on "Making Business Sacred."

2:50—Our Offerings in Contrast with Our Resources—A. B. Caldwell, publisher, Atlanta, Ga.

3:20—Weak Points in Our Financial Methods—Dr. J. W. Million, President of Hardin College, Mexico, Mo.

3:45—"Out of the Ruts, or a Better Way"—Dr. C. W. Daniel, Pastor of First Baptist church, Atlanta, Ga.

4:15—Free discussion.

4:40—Fraternal greetings.

Thursday—7:15 p. m.

President Levering in the chair. Praise service by Hon. William D. Lytle, Jonesboro, Ill.

7:30—Impressions of Convention by President Levering—5 minutes.

7:35—Reports from States:

(a) Dr. L. L. Lankford, for Virginia.

(Continued on Page 16)

Thursday, January 23, 1913.

Smoke of Herbs Cures Catarrh

A Simple, Reliable Way and It Costs Nothing to Try.

This preparation (herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking glass and by drawing the medicated smoke into the mouth and inhaling into the lungs, expelling it out through the nostrils in a perfectly natural way, the worst case of Catarrh is eradicated.

It is not unpalatable to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why ordinary treatments, such as sprays, ointments, oves, liquid or tablets medicines fail—they do not and can not reach all the affected parts.

If you have a cold up of the nose, throat or lungs, choking, stopped up feeling, colds, catarrhal headache, etc., if you are given to hawking and splitting, a simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of Catarrh will upon request, be sent you by Dr. H. C. Bissell, 204 Walton Street, Atlanta, Ga.

He will, also, send you five days' free treatment. You will, no doubt, see that it is a wonderful remedy, and that it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and a free trial package will be mailed you immediately.

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NEWS IN THE CIRCLE MARTIN BALL

The First church, Bristol, Va., has secured the services of Rev. J. L. Rosser, of Selma, Ala. He succeeds Dr. J. M. Shelburne, who becomes president of Howard College, Ala.

Rev. J. W. Mount, who was called to Vinton, La., will remain as pastor at Jennings, La., where he has accomplished great good for the Kingdom. His people were not at all inclined to give him up.

Editor I. N. Penick, of the Baptist Builder, is aiding in a meeting at Senath, Mo. Good crowds are waiting on his ministry, and seven had joined the church when last heard from.

State Evangelist S. W. Kendrick recently assisted Pastor A. J. Watkins in a meeting at Double Springs church, near Ford Town, Tenn. There were 35 additions—32 by baptism.

Rev. J. B. DeGarmo, of Blue Mountain, has been chosen by the Home Board as an evangelist. He is now aiding in a simultaneous meeting in Jacksonville, Fla.

Brother D. L. Gore, of Wilmington, N. C., sent to Rev. J. M. Arnette, secretary of the ministers' relief board, \$500 as a Christmas present. A worthy cause helped in a splendid way.

The Christian Index presents a good picture of Mr. Frank H. Leavell, the new secretary of the Georgia B. Y. P. U. work, and says that he will have the editorship of the B. Y. P. U. department in the State paper. Editor Hight C. Moore, of the Biblical Recorder, is giving his readers a series of thirteen studies—an exposition of the New Hampshire confession of faith. The studies are extremely lucid and helpful.

The Christian Index, in the new 32-page magazine form, looked well last week, but it presents a much neater appearance this week, and the editors say that the end is not yet.

Rev. C. H. Bell, who has done some admirable work at Birmingham, near Memphis Tenn., has accepted the call to the Centennial church, Nashville, Tenn., and is now on the field.

Dr. Preston Boyd, for several years a Presbyterian preacher, was baptized into the fellowship of the First church, Live Oak, Fla., January 6. He was ordained the following Sunday to the ministry. Pastor W. R. Ivey says he is a strong Gospel preacher and a fine scholar.

Dr. Frank Dickson delivered three lectures at the Goodwyn Institute, Memphis, Tenn., this week. Subject of the first lecture was "The Man Against the Mass." He is a brother of Dr. A. C. Dickson and the noted author, Tom Dickson. Great crowds heard his lectures.

The church at Tarboro, N. C., has called Rev. R. W. Alexander, who lately came to the Baptists from the Presbyterians. While he was a Presbyterian pastor he served that church at Tarboro. He is held in high esteem in that city—a strong and gifted pastor.

A great missionary conference is held this week in the First church, Memphis. Secretary C. D. Graves is the manager and one of the speakers. State Secretary Gillion, Missionary Ginsburg, Dr. B. D. Gray and other noted speakers took part in the conference.

Dr. Ben Cox, who has been pastor of the First church, Little Rock, Ark., for over 15 years, has accepted the earnest call to the Central church, Memphis, and is now on the field. His congregation at Little Rock was exceedingly sorry to lose him.

Dr. W. J. E. Cox becomes assistant editor of the Baptist Chronicle of Louisiana. Dr. E. O. Ware has certainly secured a splendid helper. The paper, always good, will now be one of the very best. Dr. Cox is pastor at Alexandria.

Pastor C. L. Wilson is succeeding admirably at the Central church, Coldwater. He gives two Sundays to this church and two to the church at Whitehaven, Tenn. This gives a nice field of labor. Brother Wilson says the prospect is bright.

That was a great occasion at Buckner Orphans' Home, Dallas, Texas, when Dr. Buckner celebrated his 80th birthday. The friends kept pouring in the money until \$80,000 was given, which enabled him to realize his dream in paying for the "Manna" dining hall which seats a thousand people, with all the necessary rooms.

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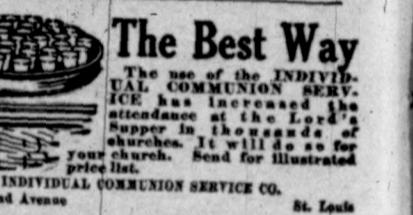
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DR. POWER GRIBBLE, Sept., 1912.

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FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2
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Thursday, January 23, 1913.

THE BAPTIST RECORD

Pastor R. B. McDoud, of Anderson, W. Va., accepts the call to the First church, Covington, Ky. He is a vigorous preacher and a good pastor.

Colonel O. C. Barton, of Paris, Tenn., has given \$2,000 to aid in the completion of the new \$50,000 building. This makes \$7,000 Colonel Barton has given to this worthy purpose. But anybody who knows Brother Barton is not surprised at this.

State Secretary of Missions, John T. Christian, of Arkansas, is aiding the pastor of East church, Louisville, Ky., in a meeting. We predict a great meeting. The Lord blesses Dr. Christian's labors wherever they are put forth.

We are grieved to learn of the death of Evangelist Burton A. Hall at Tucson, Ariz. He was only 37 years of age and had been wonderfully successful in evangelistic work. His health failing, he had gone to Arizona to recover.

Missionary R. P. Mahon, who has been away from his work in Mexico for about twelve months, on account of the disturbances there, will soon return to his field of labor. He has proven himself to be one of the very best missionaries.

There seems to be quite a contention as to which State shall have the largest number of messengers attend the Laymen's Convention at Chattanooga—Tenn esee, Alabama or Georgia. It would be nice if Mississippi should eclipse them all.

Rev. W. W. Jones, of Campbell, S. C., has accepted the call to the First church, Pulaski, Va., and has moved to his new field.

State Mission Secretary Powell, of Kentucky, is at Battle Creek, Mich., for his health. He says he is improving daily. He urges his brethren at home to press the work for education in January.

We wonder what reason Editor E. E. Folk of the Baptist and Reformer, has for believing Christ washed the disciples' feet at the Passover Supper. Does he accept the idea because it is generally accepted, or because he has studied the question and arrived at a conclusion. We have no safer man in Biblical interpretation than Dr. Folk and certainly he can give good reasons for his opinion in this matter. Tell us, Doctor.

JOHN TATE

John Tate, of Tangipahoa, La., departed this life on the morning of the 20th of December, 1912.

Brother Tate was well known to the Baptist ministers who have traveled Amite county, Mississippi, and Tangipahoa parish, La., for his home was always open, and it was the home of the servants of God. The prophet's chamber was there.

He was born on the 26th of April, 1837, near Kentwood, La., but when a young man moved to Amite county, Miss., where he made his home until about sixteen years ago, when he and his family moved to Tangipahoa.

He served in the Confederate army for four years and never was found short of being a brave man—true and obedient to the orders of his superiors. A man of strong convictions in regard to the right and wrong, and fearless of the consequences he stood for the right as he understood it. He united with the Baptist church when quite a young man, and kept the faith until death.

Second, That we will cherish the memory of this good man as a faithful friend, as a safe advisor, as a benefactor to the poor, as a liberal giver to his church, denominational and other enterprises, as a peace maker, as a wise, sympathetic and benevolent physician, as a gallant soldier in the Confederate army, as an honored State senator, as a good citizen, and as a noble type of Southern Christian manhood.

Third, That we extend to the bereaved family of the deceased most hearty sympathy and Christian condolence, and join them in thankfulness to the Lord for making noble the character and blessing the life of husband and father through so many eventful and happy years.

Fourth, That these resolutions be spread on the church records, published in The Baptist Record, and a copy be transmitted to each member of the family of the deceased.

J. D. Hollinshead,
D. A. Flourney,
Jordan Garten,
E. B. Miller,
Committee.

We state we had every attention that human hands could give, but God saw best to call him home, and after his friends waited on him for ten days. Many of them followed the remains to Chapel Hill cemetery. Accept our sincere thanks.

T. F. Gonia,
(Mrs.) J. A. Gonia.

The Baptist Record, Jackson, Miss.

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Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time—day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if we could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
THOMAS A. BRITTON.
80 Spring St., Bethlehem, Pa.

CONFEDERATE VETERAN CURED

Commerce, Ga., R. F. D. No. 11.
Mr. C. E. Brooks,

Dear Sir:—I am glad to tell you that I am now sound and well and can plough or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever being any better. If it had



The above is C. E. Brooks, the inventor of the Appliance, who cured himself and who has been curing others for over 30 years. If ruptured, write him today.

not been for your Appliance I would never have been cured. I am sixty-eight years old and served three years in Eckle's Artillery, Oglethorpe county. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely,
H. D. BANKS.

OTHERS FAILED BUT THE APPLIANCE CURED

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:

Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON.
No. 717 S. Main St., Akron, O.

CURED AT THE AGE OF 76

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:

I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable. Yours very sincerely, SAM A. HOOVER.

High Point, N. C.

CHILD CURED IN FOUR MONTHS

21 Jansen St., Dubuque, Iowa.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—The baby's rupture is altogether cured, thanks to your Appliance, and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

TEN REASONS WHY

YOU SHOULD SEND FOR BROOKS' RUPTURE APPLIANCE

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon today.

REMEMBER

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail today.

FREE INFORMATION COUPON

C. E. Brooks, 1261 State St.,
Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name

City

R. F. D. State

PROVISIONAL PROGRAM FIRST LAYMAN'S CONVENTION

(Continued from Page 13)

- (b) Prof. Charles E. Brewer for North Carolina.
- (c) W. W. Wilkins for South Carolina.
- (d) F. S. Mallory for Georgia.
- (e) N. R. Crummond for Mississippi.
- (f) George L. Hays for Kentucky.
- (g) M. C. Wolfe for Texas.

8:30—Report of Committee on De-

liverance; Discussion.

9:15—"What Shall We Do About It?"—Dr. George W. Truett, Dallas, Texas.

Nearly every man whose name appears on this provisional program has given his definite consent to serve. Some slight changes may become necessary; a revised program will, therefore, be placed in the hands of every member of the convention as he enters the auditorium in Chattanooga. This strong array of speakers and practical topics is bound to make a mighty appeal. Every speaker will be

strictly limited to the time allotted him.

Reports from all sections of the South indicate a large attendance of representative men. Assurance of earnest prayers for God's blessing upon the convention come from all quarters.

R. H. Coleman, a zealous layman of Dallas, Texas, is to lead the singing of Gospel songs. This praise service will be a feature.

Send one dollar to J. T. Henderson, Chattanooga, Tenn., at once, and get your registration card promptly in return, and write E. E. George.

Y. M. C. A. Building, Chattanooga, Tenn., about entertainment. This will save delay and confusion on reaching Chattanooga.

Admission to the floor of the convention will be by ticket only, therefore, register at once.

The Baptist Standard presents a good picture of Dr. J. A. Francis, of Boston, and says that he will attend the encampment at Palacios, Texas. A great treat that will be for all who attend.